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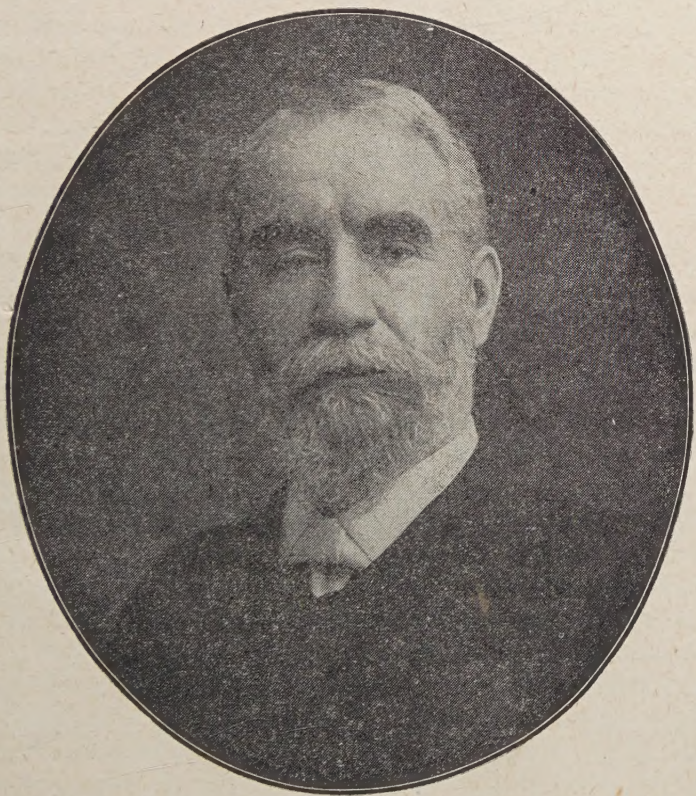
Sylvester Fithian Scovel

President of the National Reform Association.

THE cause for which the CHRISTIAN STATESMAN is published has sustained an irreparable loss in the sudden death of the Rev. Dr. Sylvester F. Scovel, President of the National Reform Association since 1897, Dr. Scovel was an



SYLVESTER FITHIAN SCOVEL

active participant in the recent World's Conference at Philadelphia. His masterly and comprehensive address on "The Scope and Design of this Conference," delivered at the opening session, profoundly impressed those who heard it.

He was unanimously elected the permanent president of the Conference. His fitting words at the close and his touching prayer will not soon be forgotten, nor his stirring remarks at the "Reunion of Veterans and Friends" on Saturday evening as he responded to the sentiment "Our Glorious Cause." Now that his loved and familiar voice has been hushed in death it is matter of thankfulness to a great number of his friends that he was with us so recently in our councils, and rendered there so valuable services to the cause he so deeply loved.

Dr. S. F. Scovel was born in Harrison, Ohio, December 29, 1835. He was the son of the Rev. Sylvester Scovel, who was president of Hanover College, Indiana. From this college he graduated in 1853; was ordained to the Presbyterian ministry in 1857; was pastor at Jeffersonville, Indiana, 1857-1861; at Springfield, Ohio, 1861-1866; and in the First Presbyterian Church Pittsburgh, 1866-1883, in which last year he was elected president of the University of Wooster, Ohio, and Professor of Morals and Sociology. He held this position until 1898, when he resigned the Presidency, but consented to serve as acting-president for one additional year. He retained the Chair of Morals and Sociology, and discharged the duties of this position with his habitual earnestness and enthusiasm until his death. About three years ago the University gave him leave of absence for one year, his salary being continued, that he might visit Europe and pursue there some inquiries and studies connected with his department.

Dr. Scovel's connection with the National Reform work began at the very birth of the movement, during his ministry at Springfield. He had been thoroughly prepared, as he often testified, even as lately as the "Reunion" above referred to, by the instructions of his venerated teacher in the Theological Seminary, the Rev. Erasmus D. McMaster, D.D., whom he described as one of the most massive men intellectually he had ever known. Dr. McMaster had thoroughly indoctrinated his pupil with the great principles of national religion. From his home in Springfield the young pastor came to the Convention in Xenia, Ohio, in 1863, called to consider the interests of religion in the individual heart, in the home, in the Church and in the nation. It was during the dark days of the civil war, and both religious and patriotic feeling were very deep. It was at this meeting that Mr. John Alexander laid on the table a paper proposing a religious amendment to the Constitution of the United States which was earnestly discussed and finally endorsed by the great audience with almost entire unanimity. Three years afterwards Dr. Scovel was called to the First Presbyterian Church of Pittsburgh, where he came into contact with the great leaders of the new movement and took part in the great conventions which were held from time to time. His eloquent and convincing addresses soon commanded attention. On the death of the Hon. Felix R. Brunot in 1897 he was elected President of the Association. His addresses at the annual meetings, before the Institute at Winona Lake, and at special junctures, as when the Christian Amendment was pending in Congress, were always of the greatest value. His services were always gladly, even eagerly rendered, with absolute

unselfishness, with unaffected humility and with sincerest devotion to the honor of Christ and the welfare of our country. The cause has been served by an honored line of noble men who have stood in the office of President of the Association—John Alexander esteeemd as the providential instrument who first suggested the movement, who succeeded in organizing the Association and who sustained the cause generally until his death; Judge William Strong, afterwards Justice of the Supreme Court of the United States; the Hon. Felix R. Brunot, who freely placed his culture, his social position and his wealth at the service of this work. Dr. Scovel was every way worthy to stand in that honorable succession.

Dr. Scovel's services in the field of education in the later years of his life were hardly less noteworthy than those he rendered the cause of religion. He was greatly admired and beloved by the students who came under his moulding hand. He was a member of the National Educational Association and delivered addresses of great value before its conventions, notably one before the Superintendents' section at Chattanooga, in 1898, and one at the National Convention in Los Angeles in 1899. He also presented valuable papers before the Alliance of the Reformed Churches, at the Councils in Philadelphia in 1880, and in Glasgow in 1896, and before the Jubilee meeting of the Evangelical Alliance in London in the same year.

A word as to Dr. Scovel's personal character. It is no easy task to bring out the several lineaments of a character so gentle and yet so strong, so far superior to most men and yet so unconscious of its own superiority, so fervently devout and yet so wise and practical. His mind, highly gifted by nature, had been trained and enriched by the most careful nurture and education. His wonderful power of facile and graceful and eloquent expression, partly a natural endowment, had been developed by assidious study and constant practice. He read in nearly all fields of literature, and with taste and discrimination. He informed himself on all subjects, chiefly as to the great practical movements for human betterment and for religious progress. And yet with all his learning and ripened culture and rare intellectual powers his character was marked by the utmost humility. In the frequent and familiar intercourse of many years, no word of self praise have we ever heard fall from his lips. No less noteworthy was his unfailing courtesy and his ready and cordial appreciation of whatever was wrought out by his brethren and fellow workers.

In the sudden death of such a man this cause, and every good cause, has sustained an irreparable loss. May he who has "the residue of the Spirit," raise up and qualify another worthy to take up his mantle and able to carry on his work.

T. P. S.

Action of the National Reform Association at its Annual Meeting, Dec. 6, 1910.

The beloved President of our National Reform Association, the Rev. Sylvester F. Scovel, D.D., LL.D., having been called from the active service here into the immediate presence of the King, we the members and friends of that Association desire to put upon record our appreciation of his noble character and splendid achievements, and our sense of profound loss in his departure.

For thirteen years Dr. Scovel has been the active and honored head of our National Reform Association. And with a fine enthusiasm he threw into this work all those splendid powers of mind and heart that so distinguished him.

He was a scholar. His learning was both broad and profound. In the realm of political philosophy we believe he was without a peer. He seemed to have the scholarship of the world touching the fundamental principles of civil government at his immediate command. And he was not only familiar with the thought of the world's best thinkers but he had made a place for himself among these thinkers by the originality and virility of his own thinking. He had worked out his own system of political philosophy and he was able to expound it in a most helpful, illuminating and convincing way. The addresses he has deliverel in connection with meetings of this Association constituted a large and most valuable contribution to the world's thought on political philosophy and civil government. We remember him as a leader and a master thinker in this realm of speculation in which our Association is so vitally interested.

Dr. Scovel was a speaker of great power. He had the rare faculty of presenting the most abstruse themes in an interesting and attractive manner. When talking on the deeper problems of political philosophy he was listened to with interest and delight. He had a charming literary style. His addresses are models of classic English, so that it was not only a pleasure, but, in measure, an education to hear him. With keenest regret we face the fact that we shall hear his voice and yield ourselves to the spell of his spoken word no more.

Dr. Scovel was a man of most lovable personality. There was something genial and warm in his very presence. To be near him was like getting around to the sunny side of the house on a winter's day. Great man and great scholar he was, yet we could get close to him, and he made us feel that he was our friend. The younger men in this Association will never forget his words of cheer and encourgement. He put heart into many a timid speaker or worker by the heartiness of his smypathy and the encouraging touch of his strong, man's hand.

Dr. Scovel was not merely a theorist. He was practical. He achieved things. He backed up every advanced movement looking toward the defence of the Christian institutions of our nation or looking toward moral reforms in social or national life. With pen and voice and with his gifts—and he was one of the most liberal financial supporters of our Association—and by tireless effort in every possible way he sought to make men better, to make society better, to

make the nation better. His life has been rich in achievement.

As President of this Association Dr. Scovel seemed always to be at his best. The cause our Association represents was so dear to his heart, he was so intensely interested in every department of the work, he was so rejoiced over every sign of success, the work of National Reform seemed so much to be a part of his life, that he seemed to find one of the great satisfactions of his life in taking part in the work and in conferring about its interests. He was wise in counsel. He was fresh and resourceful in his suggestions. His wide acquaintance and broad learning made him especially efficient in the position of President.

Our departed President will not be forgotten. Though he is gone from our sight, we believe that in a most real sense he is with us yet. His influence will abide, and we will find him—like old John Brown—still marching on toward the victory for which he prayed—the enthronement of Jesus Christ in the life and politics of our beloved land. He has gone to be with the King, but here still, as well as there, Dr. Scovel will be seeking to promote the honor and glory and supreme exaltation of the King.

We would express to the son and daughters of our departed friend our deepest sympathy. We congratulate them on having had such a father. We rejoice with them in their father's Christian faith and hope, and we commend them to their father's God, and to the word of his grace and comfort.

The Outlook.

Peace Sabbath.

Sabbath, December eighteenth, was observed, in some measure at least, throughout the country, as a day devoted to the interests of peace. The Chamber of Commerce of Pittsburgh some time ago adopted resolutions to the effect that every minister should set aside one Sabbath on which to preach a special sermon on the subject of peace. In a communication received from this body it was said in connection with the date of December nineteenth: "A more appropriate time, we think, could not be decided upon because of the Christmas season, when there should be a universal feeling 'of peace on earth, good will toward men.'"

Need for Peace Agitation.

The wickedness and misery of warfare and the need for peace agitation have long been evident to thoughtful minds, but recent figures do much to emphasize the awful cost of war and its foolish extravagance. It is said that the average annual cost of army and navy for the eight years since the Spanish War (1902-1910) has been $185,400,000, and that the total increase in eight years has been $1,072,000,000, an amount exceeding the national debt by $158,000,000. This is nearly three times the estimated cost of the Panama Canal, including what was paid the French company. The Hon. James A. Tawney, chairman of the House Committee on

Appropriations, said in an address of May, 1909, as follows: "The fact that we are expending, during this fiscal year, seventy-two per cent of our aggregate revenue in preparing for war and on account of past wars, leaving only twenty-eight per cent of our revenue available to meet all other government expenditures, including internal improvements, the erection of public buildings, the improvement of rivers and harbors, and the conservation of our natural resources, is to my mind appalling." The Congressional Library at Washington, said to the finest library building in the world, was built, we are told, for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat. One 26,000 ton battleship costs as much as the total contributions of the United States and Canada in a year to the cause of foreign missions. Such considerations as these should awaken and alarm every true patriot and sincere lover of humanity, Whither are we drifting? Where will all this end? It is high time to bestir ourselves in behalf of peace and the conditions that make for peace.

Carnegie's Great Gift.

In this same connection the recent vast contribution of Mr. Andrew Carnegie to the cause of peace is worthy of careful attention. It will awaken great and wide-spread interest. On December fourteenth, Mr. Carnegie in an informal trust deed announced the transfer to trustees of $10,000,000 in five per cent. first mortgage bonds, valued at $11,500,000, the revenue of which is to "hasten the abolition of international war, the foulest blot upon our civilization."

This immense endowment fund will yield an estimated annual income of $500,000. Exactly how this money will be used is not yet determined. One of the trustees is quoted in the daily press as saying:—

"Specific causes, will be investigated and so far as possible scientific research will be effected in promoting the movement. The large fund makes it possible for the first time to make a thorough inquiry into the ramifications which usually bring on big wars. But above all, it is not a diplomatic matter. It is a private undertaking which eventually will receive the support of states."

Mr. Carnegie himself did not specify what methods are to be used by the trustees. He said in the trust deed:—

"Lines of future action cannot be wisely laid down. Many may have to be tried, and, having full confidence in my trustees, I leave to them the widest discretion as to the measures and policy they shall from time to time adopt, only promising that the one end they shall keep unceasingly in view until it is attained is the speedy abolition of international war between so-called civilized nations."

Christian Principles Necessary.

The work of such an organization as this peace commission will no doubt be largely educative. It can create, mould, and guide public sentiment against the evils of war, and may be the means of doing much to hasten the day of universal peace. Vastly more ground for hope could be entertained in this connection, however, if this movement were more distinctly based on Christian principles and inaugurated as a part of the

work of the Kingdom of God, and under the guidance of the Prince of Peace.

A Militant Mayor.

Mayor L. J. Martin, of Tulsa, Oklahoma, in a recent published statement asserted that the leaders of the liquor and gambling element had offered him $3,700 a month for protection. The mayor, however, was not to be bought; and said in reply that he would lead future raids against resorts in person. The times demand not only good laws, but good men behind them. The man behind the gun is essential. Good laws do not enforce themselves. There would be fewer lynchings and others crimes, if lawbreakers were assured that officials firmly intended to enforce the laws.

Does Prohibition Prohibit?

That prohibition does not prohibit and cannot prohibit are so often asserted that it is with pleasure that we reprint the following item from a recent number of the *Continent*. Friends of temperance have abundant reasons to thank God and take courage:

"With a full-page 'ad' in two daily newspapers, one in St. Louis and one in Kansas City, Missouri, the Mercantile Club of Kansas City, Kansas, replied to a circular distributed by the brewers which alleged that prohibition had ruined the big Kansas town. The page was headed with the quotation 'Lord Angus, thou hast lied,' and ended with the demand that the brewers go ply their trade where they were wanted and let Kansas City, Kansas, alone. Between was boldly displayed an imposing mass of facts about the prosperity of private and public enterprises of the city. The expense of this advertising was paid out of the treasury of the club, and among all its 600 members, who represent the entire commercial life of the city, there was not one voice of protest raised against the expenditure."

Law Enforcement.

It is said that ever since the coming of the Lord's Day Act into force, in Canada, there have been complaints of the illegal operation on St. John River of tugs with tows of logs and other merchandise. The managers of these tugs were approached in interviews and otherwise, with regard to the Sabbath work, but without the desired success. Finally it was decided, by friends of the Sabbath, that any resumption of such work on that day would be followed by prosecution. On a certain Sabbath last Summer the tug "Joseph" hauled some empty scows up Lake Washadamork past the Narrows, and returned the same day with four scows of lumber. The result was that the owners were fined fifty dollars and costs, and since that time towing on the St. John River and its tributaries has ceased. We of the United States could learn something of our Canadian neighbors in this connection.

Excursions on the Sabbath.

The *Lord's Day Advocate*, a small but timely and effective journal published by the Lord's Day Alliance of Canada, furnishes in addition to the substance of the previous paragraph, the following item:—

"On the 2nd of October a Sunday excursion was operated on the Temiscouta

Railway between Riviere du Loup, Que., and Edmunston, New Brunswick. As the management of this railway had previously stated that such excursions would be discontinued, the officers of the Alliance promptly made complaint of the violation of the law to the Hon. J. D. Hazen, K. C., Premier and Attorney-General of New Brunswick. In accord with the custom in regard to such complaints, a letter was sent to the general manager of the railway concerning the matter.

"The reply of the General Manager gave information concerning certain changes in the management of the railway, stated that the present general passenger agent was not aware of the illegality of Sunday excursions, and that the former general passenger agent had discontinued all Sunday excursions as soon as the Lord's Day Alliance complained of them. The General Manager was unaware of the arrangement for this Sunday excursion, and absent the day it was run. On receipt of the report of the excursion, and before the receipt of the complaint, instructions had been given the general passenger agent that on no account in future should excursion trains be started out on Sunday mornings for New Brunswick points."

Mrs. Eddy.

The recent death of Mrs. Mary Baker Eddy, the founder and head of the cult of Christian Science, has served to reëmphasize this strange system. Its growth has been phenomenal. The first Christian Science association was founded in 1876, and the first Church of Christ, Scientist, was formed in 1879, with seventeen members. It is said that there are now over 1,000 churches, about seven hundred reading rooms, 45,000 members in the Mother Church, and an estimated following of 1,000,000 adherents; all of which, in view of what Christian Science means, goes to show that the devil is yet alive, that man loves darkness rather than light, that human nature is strangely gullible, and that people will go far in following that which promises bodily healing. The New York *Times* is credited with the words: "We are aware that large numbers of well-meaning, reasonably well-educated, and generally law-abiding persons are members of the cult of Christian Science, and we have no desire to do injury to their susceptibilities when we declare, with the knowledge that the majority of their fellow-citizens will heartily agree with us, that the triumph of this woman and the cult she founded in defiance of common sense, not to speak of practical science, was an anachronism in an age of enlightenment." And again: "Christian Science will survive Mrs. Eddy's death. There is more in it than ignorance and self-delusion, though it must be admitted that they seem to the outside world its preponderating elements. These are failings we cannot deny to our fellowmen, and they carry their own punishment. But they must not be permitted to endanger the common welfare of society."

Opposed to Politics.

In the "Open Hearth" department of a recent issue of *The Continent* appears a letter from a correspondent which hardly deserves much comment except for the fact that the writer evidently represents a certain type of religious thinkers in the present day. Among other things he says:

"There are two and only two divinely

appointed institutions—the family and the church. And if there is such a thing as a necessary evil (and the betrayal of Jesus was necessary) it is to be found in civil governmental institutions and their necessary attendants. Civil governments are at once monuments to both man's wickedness and God's forbearance.

"Reforming the world by Christian influences going either with or against it is practically impossible. 'Politics is earthy of the earth.' It is partisan, selfish and deceitful. Of all dirty things, common politics is perhaps about the dirtiest thing tolerated by a civilized people. In the sense 'avoid every appearance of evil' I eschew politics; and heartily, and I think advisedly, urge all Christians to do the same. Let the world run its own politics and I think we all would be the better off for it."

There are some who refrain from participation in politics as far as the use of the ballot for officers is concerned, but not on any such grounds as these. There are three divinely appointed institutions —the family, the Church, and the State. The nation is as much the creature of God as is the family or the Church. God said to Abraham: "I will make of thee a great nation." Civil government also is God's moral ordinance. It is not man's invention. Is politics a necessary evil? There is no such thing. Is civil government an injurious institution? If so, it ought to be abolished. If it is a proper institution, it ought to be reformed, and made to harmonize in all respects with the righteousness of God's Word. Every man is under as much obligation to act in the civil sphere as in the ecclesiastical. It it not a matter of option with him. It is a matter of duty. He cannot do his full duty as a man and neglect the civil sphere. All ordinary functions of citizenship he must perform, when they are right. When they are wrong, loyalty to Christ, and to his country as well, requires him to refrain. Thus he acts as a true citizen in the sphere of politics. It must be admitted that there is much in politics now that is corrupt and degrading, and the Christian needs to be on his guard; but it should be his prayer and earnest effort not to "let the world run its own politics," but to bring his country to the high plane of Christian civil government. And such a goal is before the world, for prophecy says of Jesus: "All kings shall fall down before him; all nations shall serve him."

Sabbath Keeping.

The following discussion on Sabbath Observance is taken indirectly from the *Epworth Herald.* It says:—

"The Roman Catholic bishop of Syracuse, N. Y., has been taking his people to task for the way in which many of them desecrate the Sabbath. He publicly announced that he would withhold the honors of Christian burial from such as should die as the results of accident incurred while violating the day; and this is the way he put it:

"Many who call themselves Christians, and some who call themselves Catholics, start out on Saturday nights and Sunday mornings to spend the Sunday at some pleasure resort, places of very questionable amusements, such as dancing, midways, and drinking places. All these forget the observance of the third commandment, 'Keep holy the Sabbath Day.' While the Sabbath is made for man, man is made for God. Hence

the first duty on the Sabbath is to give glory to God according to prescribed forms of divine service, then sanctified rest and innocent recreation."

Then follows an endorsement of this deliverance of the bishop from the Hon. Andrew D. White, former President of Cornell University, and Ambassador to Germany. Mr. White says:—

"Although I was brought up under Puritan ideas as regards Sunday, and they have had considerable effect upon me, they have been so far modified by observation and reflection, that I am quite willing that the afternoon of Sunday, after the earlier religious services are over, shall be given to reasonable rest and recreation, beyond, indeed, what I formerly thought wise. But the extremes to which our commnities have gone of late in appointing every sort of game and amusement through the morning hours, and of making Sunday resorts less and less decent, are such as to create just alarm among all thinking citizens."

Whereupon the *Epworth Herald* makes the following comment on the whole matter:—

"It is a great satisfaction to find a Roman Catholic bishop coming out boldly for the rescue of our Sunday from the hands of its desecrators. And it is very agreeable also to have so distinguished a citizen as Dr. White endorse his position. But one wonders whether Dr. White does not clearly recognize the fact that 'the extremes to which our communities have gone of late' in their desecration of the Sabbath are the legitimate result of the surrender by so-called 'broad-minded' men and women of the principles underlying the Puritan Sunday, under whose influence they were brought up.

"The Puritan Sunday had its hardships and disadvantages, but it is greatly to be preferred to the institution as we now find it existing among us, with its pleasure-seeking, hurly-burly drinking, theatre-going, racing, railroad excursions, gambling, crime, debauchery, and general disregard for the sacredness of the day, and for the rights of those who are inclined to observe it in a proper manner.

"The preservation of Sunday as a day of rest and worship is as necessary to the higher life of the nation as the setting aside of the other days of the week for labor is to our material prosperity. One reason for much of the disorder in our industrial and domestic life is found in the vicious disregard on the part of the people of the underlying principles of the Puritan Sunday. When we are wise enough to adopt and adapt these principles to the real necessities of our present situation, we will have a happy exit from many troubles that are grievous to endure, and enter upon an epoch of national quiet and contentment.

"One way to bring forward the dawning of this better day is for every professing Christian to observe the day in accordance with the example and teachings of Jesus Christ. Let no offense lodge against any follower of the Master in this matter, and it will not be long before the Lord of the Sabbath will bring the reign of disorder and desecration to an end."

Editorial Articles.

The Nation a Moral Being.

The Declaration of Principles adopted at the recent World's Christian Citizenship Conference in Philadelphia contains the statement that "Nations are moral beings." *The Presbyterian,* of Philadelphia, which was quoted in these columns last month as speaking in words of high appreciation of the Conference and its work, comes out more recently with an editorial criticising this and other expressions found in the official utterances of the Conference. It says: "A moral being is a person. One of the speakers at the Conference said, 'The nation as a personality must,' etc. Accordingly, also, the Declaration of Principles says, 'The Lord Jesus Christ entreats nations to accept His grace. The nation that accepts these principles will receive forgiveness of national sins.' These statements are logically correct, if nation, instead of being a noun of multitude, is the designation of a moral being, a person. In that case, nations that accept the grace of Christ will have eternal life, and nations that refuse will go away into everlasting punishment."

"Further, what will be the development of the following statement of principal? 'The Word of God . . . has, therefore, in so far as it relates to national life, a definite application to nations.' One development is made thus: That because it is a moral being, it is bound, just as all moral beings are, 'to asknowledge God as the source of power and authority in civil government, and the Lord Jesus Christ as the Ruler of nations, and His revealed will as of supreme authority.'"

Referring to the adoption of the resolution concerning the proposed Christian Amendment to the national Constitution, *The Presbyterian* says: "The National Reform Association was founded to promote such amendment, . . . and it has steadfastly founded its argument for that on the premise that the nation is a moral being, a person. It has, therefore, failed to enlist many who would gladly coöperate with most of its specific aims, but have been deterred from doing so because they have been treated only as they conduce to the general aim, viz., the proposed amendment of the national Constitution, and as if, while that is not achieved, nothing that is achieved can be called success. This general aim is disapproved by many; and only the more decidedly when it is founded on a premise that they believe unscriptural, viz., that the nation is a moral being, a person."

The article in question is quoted thus fully so that our readers may obtain an accurate conception of its character.

The Declaration of Principles was prepared with great care. It was subjected to very severe criticism for the purpose of eliminating all objectionable phraseology. It did not seem to the committee having the matter in charge that anyone could possibly find fault with the statement that the nation is a moral being. It can scarcely be denied that in some sense nations are under the divine government. This is so generally believed by people who believe that there is a God that we will not question their intelligence by producing the proof. If nations are under the government of God, they must be under some kind of

law. Either they are under mere physical law or they are under moral law. They may be under both, but they cannot be exempt from both. Are nations governed according to physical law alone? Are they to be classed with the mere material creation and regarded as governed just as the winds, the clouds, the sea, volcanoes, earthquakes, etc., are governed? Whatever may be one's views as to the teaching of the Bible on the moral personality of nations, he cannot, consistently with the Scriptures, maintain such a proposition. If nations are under the moral government of God, they must in some sense be moral things, whether or not they rise to the dignity of moral personality.

Concerning the use of the term "moral person," as applied to nations, it should be said that the National Reform Association did not originate it. Everyone at all familiar with the great works on political science, jurisprudence, international law, etc., knows that it is a term commonly used by such writers. Blackstone, Kent, Mulford, Brownson, Vattel, Bouvier, and many others that might be named, habitually speak of the nation as a moral person and subject to moral law. The National Reform Association merely borrowed this familiar term and has made considerable use of it in urging the Christian Amendment, but it has not gone so far as the editor of *The Presbyterian* imagines. The Supreme Court of the United States, a few years ago, in rendering an opinion to the effect that a certain Southern State was bound to pay its debts contracted during the period of the rebellion, notwithstanding the fact that many changes in the government of that State had taken place in the meantime, based the obligation of the State in part on the fact that it is a moral person, and quoted Vattel in proof of the proposition.

If there are some people who have been deterred from coöperating with the National Reform Association in its general aim to secure the proposed constitutional amendment, because they believe the statement that the nation is a moral person to be unscriptural, there are two things that they will do well to consider: First, they should consider anew the teachings of the Word of God on this subject. The Scriptures habitually speak of nations as moral beings. They are constantly regarded, not merely as aggregations of individuals, but as distinct entities, beings under obligation to God, capable of doing right and wrong, therefore capable of being rewarded and punished. Only a few Bible proofs of this statement need be given. The first chapter of the Prophecies of Isaiah is sufficient of itself to settle the whole question: "Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity . . The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." It is the nation as a distinct entity of which Isaiah here speaks. Turn over a few chapters and you will find a series of prophecies directed against Gentile nations. They have such titles as these: "The Burden of Babylon," "The Burden of Moab," "The Burden of Damascus." It is not the burden of the Babylonians, the Moabites and the citizens of Damascus. The nations are represented as moral persons, and subject to God's moral government and capable of receiving a message from His prophet.

Of similar import are the prophecies

of Amos: "For three transgressions of Damascus, yea, for four, I will not turn away the punishment thereof." "For three transgressions of Gaza, of Edom, of the children of Ammon, of Moab, of Judah, of Israel." He does not say the Damascenes, the Moabites, the Edomites, etc. He habitually speaks of these nations as persons, and as sinners in God's sight.

Our Lord used similar language in testifying against the cities of His day: "Woe unto thee, Chorazin, woe unto thee, Bethsaida . . . And thou, Capernaum." "O, Jerusalem, Jerusalem, thou that killest the prophets. . . Behold, your house is left unto you desolate."

It will not do to say that this form of speech is a mere figure of rhetoric. There has been a literal fulfillment of all these predictions. These cities with their inhabitants have been overthrown. These nations have been destroyed. Such national judgments are not merely figurative; neither are the prophecies which they fulfill. No exegesis of such passages that overlooks the moral character and accountability of political bodies is sound.

But if anyone still objects to the term "moral person" as a designation of nations and refuses to coöperate in the work of securing a Christian Amendment to the national Constitution on that ground, there is another line of thought he would do well to consider. It is not true that the argument for the Christian Amendment rests solely upon this premise. Some of the most ardent advocates of the proposed amendment never use the term "moral person" as descriptive of the nation. They rest their argument upon the teachings of Scripture that civil government is a divine institution, that all political power and authority come from God, that Jesus Christ is the Ruler of nations, and that governments ought to be constructed and administered in harmony with the moral law. They are aware of the fact that there is an opposing view that denies each one of these propositions. The advocates of this opposing view claim that the Constitution is on their side because it contains no acknowledgment of God, or of Christ, or of His Law. They are striving to eliminate every Christian feature of our national life so as to harmonize it with their secular theory of government and with the secular character of the Constitution. This is the position on which they stand when they oppose all Sabbath laws, the Bible in the schools, chaplains in the army and navy, etc. We would therefore, suggest to the class of people *The Presbyterian* has in mind that they would do well to consider their ways more carefully and not lend help to the enemy because they have a quarrel with some forms of expression employed by the advocates of Christian civil government and with some of the arguments they employ. The same logic that proves the right of the State to enact Sabbath laws, Christian marriage and divorce laws, the right to place the Bible in the schools, the duty of appointing chaplains for the army and navy, and a hundred other things of a Christian character which the government does or ought to do, will also prove the right and duty of the nation to frame its government on the Christian and not on the secular or atheistic theory. Let all strife about words be laid aside, and let us advance as a

united body of Christian citizens in behalf of a thoroughgoing national reformation.

The Presbyterian states that "the National Reform Association was founded to promote the Christian Amendment, and that other aims have been treated only as they conduce to the general aim as if, while that is not achieved, nothing that is achieved can be called success."

Although this statement needs some modification, we are profoundly grateful for the testimony it gives as to our fidelity to the purpose for which the Association was founded. We have been charged by another class of critics with having abandoned that purpose. We count every achievement in the line of genuine reform as success in whatever degree it actually reforms, whether it be the bettering of our divorce laws, the improvement of Sabbath laws, the restoring of the Bible to its place in the public schools, or whatever else it may be. We rejoice in every step taken by an individual in the direction of a better life, whether it be the turning over of a new leaf in the matter of temperance, reverence for God, church attendance, or anything else in the line of moral and Christian conduct. But in the case of the individual man complete success is attained only when he sincerely surrenders himself to Jesus Christ and confesses Him before men. So, too, in the case of the nation there must be the abandonment of the secular and godless position which all opponents of the religious features of our national life declare to be the position now occupied by the Constitution, and a clear explicit acknowledgment of Christ as King should be adopted.

The Presbyterian thinks that if a nation is a moral person and conforms to the program the Declaration of Principles prescribes, it will have eternal life, but if it refuses it will go away into everlasting punishment. The logic is not sound. In what form the social and political nature of the saints in heaven will find expression and what provision is made to meet the requirement of that nature, we are not informed. But surely the whole man is redeemed, including the political as well as other characteristics. Nations as we have them in this world are made for time, and there is no reason why they should not endure while time lasts if they square their lives with the moral law. What we fear from the teachings of God's Word on the whole question of national and political life is not that they lead to the conclusion that righteous nations will have eternal life, but that existing nations, and our own included, will some day be overthrown for their unrighteousness. National salvation means right national relation with God, resulting in the enjoyment of divine favor while that relation continues. National destruction results from national failure to accept the terms on which nations enjoy divine favor. "Blessed is the nation whose God is Jehovah."

Who are the Two Witnesses?

Under the above caption we have received a communication from Mr. John A. Dodds, of Beaver Falls, Pa., taking issue with the views expressed in these columns a few months ago by one of the editors. We give the article in full and follow it with our own comments.

"There is no doubt that the two Witnesses are Church and State. Both are divine institutions, and will continue to be divine as long as they exist, and wherever they are found. Both will

continue to be Witnesses, true or less true. There can be no substitute for either. Christian people of the whole world are witnesses. No one denomination or Church can claim to be the witnessing Church. Some Churches can rightly claim to give a more faithful testimony than others. There can be no substitute for either Church or State any more than for the family. It is not necessary that every family be a Christian family to make it a divine institution. It is divine wherever it exists, among Jews, infidels or heathen. The State is a divine arrangement wherever it exists. Much of its testimony may be far from the truth, nevertheless it is one of the two witnesses. The worst government possible is a thousand times better than anarchy. Anarchy will at last slay both witnesses. Jesus Christ acknowledged the Roman government as a divine institution. Pilate said to Jesus, "Knowest thou not that I have power to release thee and have power to crucify thee?" Jesus answered him, "Thou wouldst have no power against me, except it were given thee from above." Jehovah said of Cyrus, King of Persia, "He is my shepherd and shall perform all my pleasure, even saying of Jerusalem, she shall be built" (Isa. 44:28). "Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him" (Isa. 45:1). Jehovah recognized the Persian State as a divine institution, some of whose testimony was pleasing to Jehovah. The United States, England and Germany, all bear quite a good deal of true testimony for God and for Christ and Christian morals, along with much that is false. The difference between the testimony of Church and State in these countries is not very great.

The National Reform Association is in no sense a substitute Witness for the United States. Its work is to show the nation wherein it fails to bear a faithful testimony as one of God's Witnesses, and to labor for its reformation, that it may become a true and faithful witness for Jehovah and his Christ, the man whom he had appointed and anointed to administer to his government and execute the laws of his kingdom in this world. Substitutes for divine institutions God will never accept. What would he accept as a substitute for the Lord's Supper, or baptism? Would he accept anything in place of the family, the Church or the State? Jehovah will not accept any human arrangement to take the place of any of His divine institutions."

REMARKS.

With much that is said in the above criticism of the sermon on the Two Witnesses the author of the sermon is in hearty accord. This is said without retracting or modifying in the slightest degree the positions taken in that discourse. The opportunity is afforded by the critic for making still more plain, if possible, the position of the author.

1. It is a mistake to say that civil and ecclesiastical governments as such are the two witnesses, or to say that Church and State as such are the two witnesses God's people are His witnesses, and when two witnesses are mentioned they are God's people acting in their ecclesiastical and civil capacities.

2. Although the author of the sermon on the Two Witnesses speaks of the Christian Church and the Christian

State as the witnesses, he regards it as not quite correct so to speak. Organizations, both ecclesiastical and civil, come and go, but the witnesses abide. Where were the witnesses before the formation of existing organizations? They are the instruments whereby God's people propagate their testimony.

3. Organizations, both ecclesiastical and civil, may become so corrupt that they can no longer be used for giving to the world a full testimony. When such is the case God's people must find some other way for propagating the truth. The corruption of the organized visible Church does not destroy the true invisible Church, and that invisible Church is in truth the first witness. If some organized ecclesiastical body is the witness where was this witness before the reformers separated from the Church of Rome?

4. When organizations, either ecclesiastical or civil, become too corrupt to be used as instruments for bearing a full testimony to the truth they no longer stand by the Lord of the whole earth and can no longer be regarded as on the witness stand in behalf of Christ's claims.

5. The Book of Revelation in which the statement about the two witnesses is found, speaks a little later about two beasts, one of which having seven heads and ten horns arose out of the sea. The other with two horns arose out of the earth. The first is civil government when it becomes corrupt. The second is ecclesiastical government when it becomes corrupt. Evidently the Scriptures do not recognize such corrupt institutions as witnesses.

6. The witnesses are slain, not by anarchy, but by the beast from the abyss, which is only another form of the beast from the sea, which is corrupt, tyrannical civil government.

7. The author of the sermon on the Two Witnesses has never spoken of any organization as being a substitute for either Church or State. He has invariably used the term "representative." The word was chosen with a purpose. Our critic is right in saying that God will not allow any substitute for His own divine institutions. But when those institutions are seized upon by Satan and used as engines of destruction of the truth instead of means for its propagation, if it is impossible for the time to establish an organized, visible Christian Church or a Christian State, the people of God as representatives of the invisible Church and of the true kingdom of God must of necessity unite themselves together as such representatives for the purpose of giving forth their testimony.

Every criticism thus far made only serves to lend emphasis to the contention that the National Reform Association is now the best representative to be found of the second witness, because through it the people of God as representatives of His kingdom are, as citizens, bearing true and faithful testimony to the Bible principles of civil government.

R. C. W.

Contributed Articles.

National Christianity in the United States.*

BY R. C. WYLIE, D.D., LL.D.

The title of this paper requires a definition.

By National Christianity is not meant a National Church established by law, but Christianity apart from the Church in national life.

The title is designed to designate those principles of Christian truth which in their very nature are political and national, and to express the national life and character which result from their application.

If there are any such principles they must of necessity be both political and religious, and their acceptance by the nation will constitute a connection between religion and politics.

There are three fundamental principles which must be placed in this class and which may be briefly stated in the following terms; Almighty God is the source of national existence and of all political power and authority; nations are within the sphere of God's moral government and are, therefore, subject to His moral law; the Lord Jesus Christ is the Ruler of nations.

The purpose of this paper is to give a brief summary of the results of an investigation undertaken for the purpose of finding out what connection, if any, exists between the United States and these principles.

There has been a popular belief that the separation of Church and State has completely and finally solved the problem by banishing all religion from the sphere of national and political life.

This belief, however, is not so common now is it once was. It has been found to be based upon a superficial view of the facts.

Separation of Church and State is chiefly a negative attitude. It only declares that the relation of religion and the State shall not take the form of an establishment of a particular Church.

Union of Church and State is not the only possible form in which the Christianizing of a nation may be brought about. It is not only not the best form, but it is not a proper or a safe form.

Our task is not to show what ought to be, but what is the actual relation existing between this country and the principles of national religion. If that relation is one of entire separation this investigation ought to show it. If, on the other hand, there is some connection, the investigation should show what that connection is.

The investigation must proceed along three lines, the first of which requires a study of the Common Law.

The Common Law has been broadly defined by Blackstone and others as the unwritten law. It includes customs and usages which spring up and develop with the growth of a people. To say that it is the unwritten law does not mean that it has never been committed to writing in any form. But it does mean that it was law before it was so written. It is often written in judicial opinions or in works on jurisprudence, but it is still the unwritten

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law. It may be enacted into statute law, but while the enactment is positive law, the custom or usage is still unwritten law.

"By Common Law are meant those maxims, principles, and forms of judicial proceeding which have no written law to prescribe or warrant them, but which, founded on the laws of nature and the dictates of reason, have, by usage and custom, become interwoven with the written laws, and by such incorporation form a part of the municipal code of each State or nation which has emerged from the loose and erratic habits of savage life to civilization, order and a government of law," (American and English Encyclopedia of Law, Vol. 6, p. 209.)

The Common Law is thus seen to be the real and vital law of a State or nation. What a people really are is manifested in the common or unwritten law.

The question to be answered her is, Do the principles of national Christianity, as stated above, form a part of this common law?

There are various lines of argument by which it might be shown that Christianity is part of the common law. The common law of England is the common law of every State of the Union with the possible exception of Louisiana. Christianity has been regarded as part of the ommon law of England, at least from the days of Justice Hale. It naturally follows that Christianity becomes part of the common law of all these States. And the fact that the common law of England is not the common law of Louisiana does not prove that Christianity is not part of the common law of that State. The people of that State are mostly Christians. Of necessity, therefore, Christianity is part of the common law there as well as in other States.

Before proceeding farther it should be determined in what sense Christianity can be part of the common law. The expression may be used in three different senses. First, it may mean that in a country with an established Church all the doctrines and practices of that Church are to be regarded as binding upon the people and to be enforced by the civil authorities. But this is not and never was the meaning of the expression. Although there is an established Church in England, the opinion that Christianity is part of the common law does not grow out of this fact. It grows out of the fact that the people are Christians. This suggests the second sense in which the expression is used. It denotes that the prevailing religion is Christianity. It is the basis of social order. To revile its author is an attack upon the very foundation of society. It is, therefore, entitled to legal protection as no other religion is. This is the usual sense in which the term is employed. The third signification of the expression is that the principles of national Christianity are inwoven with the warp and woof of our national fabric and form an essential part of the nation's vital constitution. This also is part of the meaning of the term as usually employed.

There is abundant proof that from the very first Christianity has been part of our common law in the second and third of the senses stated above. The first proof is found in the Christian character of the people who

founded the American Colonies. "God sifted three kingdoms to find the wheat for this planting." The second proof is found in the Charters granted those early Colonists in which their purpose is stated to be the advancement of the Christian religion and the kingdom of God. The third proof is found in the character of the political institutions they established and in the Christian customs that generally prevailed. The fourth proof is found in the continuance of most of those early Christian customs and usages to this very day. The Christian character of the people makes the first day of the week a holy day. It makes blasphemy a crime. It makes the opening of legislative assemblies with prayer a common custom. It put the Bible in the public schools. It gives us an annual day of Thanksgiving. These and many other Christian features of our civilization cropping out in the common law loudly proclaim a real connection between the States of the Union and the principles of national Chrstianity. The fifth proof is found in the fact that the Supreme Courts of many of our States have declared Christianity to be part of the common law, and it has never been denied by any of them in the second and third of the significations mentioned above.

But our case is not made out unless it can be shown that the common law of the United States itself is characterized by the principles of national Christianity.

It has been a common saying in some circles that the United States as such has no common law apart from the common law of the States of which the Union is composed. If this is so the United States as such is not characterized by the principles of national religion. But it is now commonly recognized by the best legal minds that there is a common law for the United States. The Supreme Court of the United States itself has settled the question by making the distinct claim to a common law. (American Law and Jurisprudence, by James DeWitt Andrews, Vol. I, p. 212; *Smith vs. Alabama,* 124, U. S.).

This being the case, is this common law Christian? The source of the common law of the United States is the same as for the States. It is reasonable to conclude that it has the same general character. The people who make up the nation known as the United States are the same as the people who compose the population of the various States. It is only fair to presume that they have impressed the same Christian principles on the common law of the United States which they have impressed upon the common law of the various States.

In the opinion of the Supreme Court of the United States in the case of *Holy Trinity Church vs. United States,* written by the late Justice Brewer, it is assumed that there is a common law for the United States, and it is proved that it is Christian. The opinion gives at some length the religious history, not of the Church, but of the nation. The religious beginning of the Colonies and the religious character of the Charters, compacts of government, institutions and usages, are recited. It is then stated as a logical conclusion from the whole course of the nation's life that "this is a Christian nation." This decision did not make the nation Christian, but was based upon the fact that it was already Christian. It makes

it clear that instead of religion having nothing to do with national life, one of its chief functions is to found and maintain nations.

This part of the investigation seems to leave no room to doubt the truthfulness of the proposition that there is a connection between the principles of national Christianity and the United States. The common law is in some measure Christian. It is not maintained that it is thoroughly or consistently Christian. In truth it is far from it. But it would be impossible for the people to be sincerely Christian and leave no marks of it upon their common law.

But have the people of this country carried the principles of national Christianity into the sphere of government? Are these principles of national Christianity incorporated into the government of the States of which the Union is composed. Are the written laws of these States Christian? This is our second line of investigation.

The written laws of the States consist of their statute laws and their constitutions. To make our investigation complete it would be necessary to examine all these laws and constistutions in detail and compare them with the law of God to determine how far they embody Christian pirnciples. This examination has actually taken place but there is space in this report for only a general statement of results.

The statute laws may be considered first. While the laws of some States are superior from a moral point of view to those of others, there is a similarity as to their scope and character.

There is no law requiring belief in God or forbidding men to acknowledge any other being as God except the Jehovah of the Scriptures. No statute law seems to be based upon the first precept of the Decalogue.

All the States have laws based upon the Second Commandment protecting the people in their religious liberty and declaring that none shall be required to attend, erect, or support any place of worship. Worship is provided for the inmates of prisons and reformatory institutions at the expense of the State. The State itself engages in worship by employing chaplains for legislative bodies. The State also engages in worship by the administration of the oath. This act falls, therefore, under both the second and the third commandment. It is against the law in at least some of the States to blaspheme Almighty God, the Holy Spirit, Jesus Christ, or the Scriptures of Truth.

Every State in the Union except California has a Sabbath law. Some of these laws are far from what they ought to be, but the facts that they all set apart the first day of the week as a day of rest, and in some measure protect the day from desecration, bear witness to the Christian character of this legislation.

Laws protecting the home, upholding the authority of parents, shielding children from certain prevalent forms of evil, providing instruction for them in public schools, forbidding them employment in mills, mines, factories, etc., under a certain age, establishing juvenile courts for youthful offenders, are based upon the fifth commandment.

There is a great volume of law protecting life and limb, based upon the

sixth commandment. Most of this legislation is good.

The guilt of blood, however, rests upon the land because of the needless loss of life for want of proper protection in mills and mines and on railroads. By the license of the liquor traffic, our State governments are responsible every year for the murder, the maiming, and the impoverishing of scores of thousands of citizens. A third or more of the population of the United States is now under prohibitory laws either through constitutional provision, prohibitory or local option laws, and the prohibition territory is growing almost every year. But there is a dark cloud resting upon the land by reason of the license system which yet so largely prevails.

Under the Seventh Commandment there are many excellent laws for the protection of the purity of the public, but many of these laws are very indifferently enforced. But another dark cloud rests upon the nation because of the loose divorce practices which prevail and the loose laws by which they are encouraged. Between 1887 and 1906 there were 945,625 families broken up in divorce courts in this country, which means an average of more than forty-seven thousand a year. But so rapidly is the divorce rate increasing that in 1906 there were more than seventy-two thousand, and at the same rate of increase the number has now reached ninety thousand a year. The whole number of grounds for divorce in all the States of the Union is about twenty-five. At this point and the one previously named the principles of national Christianity have not made their power felt.

All legislation for the protection of property, to prevent frauds being practiced upon the public, to curb the power of trusts, to regulate interstate commerce, to suppress lotteries and gambling and many others, are founded upon the eighth commandment. There is an effort made by lawmakers to frame such laws in the interest of honesty and with a good measure of success.

Laws against perjury, against personating another, against false weights and measures, and many others, have as their basis the ninth commandment.

It is sometimes said that there are and can be no laws based upon the Tenth Commandment, since it forbids coveteousness, and the law does not deal with states of mind. But it does not deal with anger until it breaks out in acts of violence. So there are many acts that spring from the covetous disposition and seem to fall under no other commandment, such as bribery and "graft."

It appears, therefore, that we have a great body of law based upon nine precepts of the Decalogue.

Taking up next the Constitutions of the States we find that all but four of them have acknowledgments of God in their preambles. Two of these four have no preambles, namely, New Hampshire and West Virginia. But all of the four, in the Bill of Rights, guard the right of the people to worship God, so that God is acknowledged, but not as the God of the State. It should be stated that Tennessee, while not acknowledging God in the preamble, embodies in that part of the instrument, no less than six times, the phrase "in the year of our Lord."

It may be said that none of these acknowledgments rises to the level of a distinctively Christian acknowledgment.

This is true, but it is less than fifty years since the creeds of even the most orthodox Churches began to formulate distinctively Christian statements as to the relation of nations to Jesus Christ. It could scarcely be expected that civil governments would outrun the Churches in their attainments of truth on this matter. It is fair to conclude, therefore, that the principles of national Christianity have found some expression in the governments of the States, though not all that is desired. The social compact theory of civil government has had an exceedingly injurious effect upon our political life in preventing the consistent acceptance of these principles. Many of our State constitutions specifically embody that theory. Doubtless this has sometimes been done without a clear consciousness of what it meant; nevertheless, in every case it has led to evil results along moral lines.

The third line of investigation leads us to inquire concerning the embodiment of the principles of national Christianity in the written laws of the United States. Of these laws there are three classes: First,, the Constitution; second, treaties made under the authority of the United States, and, third, the laws of the United States made in pursuance of the Constitution. These will now be examined, taking the last first.

The general character of the legislation of the general government along moral lines is much the same as that of the State Legislatures.

It is provided by law that a chaplain shall be appointed for each House of Congress. This can mean nothing less than worship on the part of the nation through its representatives. Chaplains are appointed also for both the army and navy at the expense of the government.

The oath of office as well as the soldier's oath is usually administered in the name of Almighty God.

Statutory enactments guard the right of governmental employes to the weekly rest day. It is true that in the laws regulating the mail service this right is taken away from many in this department, nevertheless, it remains a fact that the former law exists.

It is forbidden by law to use the United States mail for the dissemination of impure literature, whether in the form of books, pamphlets, pictures, papers, letters, or any other publication.

It is also illegal to use the mails for the distribution of letters, postal cards, or circulars, designed to promote any lottery, or chance, or scheme devised for the purpose of obtaining money or property under false pretenses. Neither may lottery tickets be transmitted through the mails, nor any draft, check, bill, money, postal note or money order for the purchase of such tickets.

It is also illegal to import lottery tickets from abroad, either for the purpose of sale or distribution through the mails.

The laws of the United States that are most objectionable are the laws regarding the manufacture and sale of intoxicating beverages. The government tax on distilled liquors is one dollar and ten cents a gallon, and on fermented liquors one dollar a barrel. Retail dealers in distilled liquors must pay a tax of twenty-five dollars a year, and wholesale dealers one hundred dollars. Retail dealers in fermented liquors must pay a tax of twenty dollars a year and wholesale dealers fifty dollars. It is specified in the law that the process of distillation must not proceed between the hours of eleven P.M., Saturday night and one A.M. Monday morning. But this prohi-

bition of labor in distilleries on the Sabbath will not atone for the evil of the system thus fostered by the government. The very fact that a vast revenue is derived from the manufacture and sale of intoxicants entrenches it behind the law, and renders the work of temperance more difficult by a thousand-fold.

Treaties made by the Government of the United States with other nations will now be passed in review. In former years it was the general custom to begin such documents with a recognition of God. There are some treaties still in force with such acknowledgments. The Definitive Treaty of Peace with Great Britain at the close of the Revolutionary War begins thus: "In the Name of the Most Holy and Undivided Trinity." A treaty with Brazil made in 1828 begins with these words: "In the Name of the Most Holy and Indivisible Trinity." One made with Chili in 1832 opens with the words, "In the Name of God, Author and Legislator of the Universe."

There are a score or more of such treaties, most of which contain distinct acknowledgments of the Trinity in varying forms.

The National Constitution itself must now be examined. The excellency of this document in most particulars is gladly recognized. The provision it makes for the promotion of the welfare of the people is the crystalized product of Christian civilization. No such document, establishing such a government as ours, could have sprung into existence anywhere except in a Christian country. It is all the more to be regretted that it does not distinctly acknowledge the Lord of nations and the supremacy of His law. The province of the people in establishing civil government is declared with great clearness, but there is no mention of the Divine Being from Whom the right comes so to do. God is even ignored in the form of oath prescribed for the President. The separation of Church and State is very properly decreed in the first amendment, but it is done in such form as to lead some to believe that the separation of religion and the State is also intended.

Notwithstanding its many excellencies, the National Constitution, from a religious point of view, is the most unsatisfactory of all our public documents. Its defects are not atoned for by religious acknowledgments in other documents. It is needless to appeal to the old charters, the Compact of Government drawn up in the cabin of the *Mayflower,* the constitutions of the early colonies, the Declaration of Independence, the Articles of Confederation, the Great Law of 1787, or the present constitutions of the States. These documents all embody religious acknowledgments for themselves, and for the sphere they were intended to occupy. None but the last named class of documents now fill the place of organic law, and all our State constitutions together do not form the organic law of the United States. The fact that all the documents referred to contain religious acknowledgments causes the defect of the National Constitution to stand out all the more prominently and leave this defect without excuse.

Neither do the religious acknowledgments in the treaties already mentioned obviate the necessity for a distinct Christian acknowledgment in the National Constitution. Treaties are of the nature of supreme law, but they are not organic or fundamental law. The voice of the nation is not heard in them. Such acknowledgments may well be quoted in proof of the influence of Christianity up-

on our political life, but they are not sufficient to constitute a distinct Christian acknowledgment by the nation.

Certain advantages result from the existing connection between the United States and the principles of National Christianity, defective though that connection is.

1. The very fact of this connection furnishes proof that there is an indissoluble relation between religion and politics, which cannot be severed by the separation of Church and State.

2. The form of this connection places all sects on an equality before the law.

3. Christianity, being the religion of the nation, enjoys a measure of protection not accorded any other religion.

4. Religious liberty is guaranteed to people of every faith with the one limitation that no kind of immorality can be practiced in the name of religion. Many State constitutions so declare, and the Supreme Court of the United States has so decreed.

5. Religious customs and usages prevalent in the civil sphere are in perfect accord with the genius of the American Republic, and there is no legal or reasonable ground for opposing them.

6. This connection, such as it is, gives a certain Christian character to the nation and justifies the expression "Christian Nation."

7. Our national Christianity gives the nation and government a measure of stability which they could not otherwise possess and which they cannot afford to lose.

8. The existence of such a connection between the nation and national Christianity justifies the effort to seek to make it complete and consistent so as to eliminate entirely the spirit and principles of political atheism.

Certain anamalous and even embarrassing conditions result from the imperfection and inconsistency of the present connection between the nation and national Christianity.

1. Citizens of other nations are in danger of drawing the conclusion that this nation has attained its greatness and accomplisihd its wonderful achievements without a national religion, which is false.

2. Christian citizens of the United States are in danger of dopting the secular view of politics, and of acting politically without regard to the claims of the moral law.

3. All class of secularists profess to take their stand on the National Constitution and to be carrying out both its spirit and letter when they oppose all moral legislation such as laws protecting the Sabbath, and when they seek the removal of the Bible from the public schools. If we are wise we will capture this vantage ground by amending the Constitution so as to acknowledge Almighty God, Jesus Christ as the Ruler of nations and the divine will as supreme law.

Prominent among the secularists referred to are the Reformed Jews. We have no feelings of antagonism toward them as a class. We sympathize with them because of what they have endured at the hands of other nations. But we wish to inform them kindly that it is not becoming in them, after losing their own country, and, in a large measure, their nationality, for rejecting Christ as King, to come to this country, which because of its Christian character gives them a hospitable welcome, and go to work with axes and hammers for the purpose of destroying our national Christianity. For this nation to reject Christ now would

be a greater crime than that committed by the Jews.

4. A secular constitution tends to produce secularized politics. The injurious effects of the average political campaign upon the religious life of the country has often been noted and was never more manifest than at the present time.

5. The secular, worldly, un-Christian spirit that prevails in political life leads many spiritually minded people to withdraw from the field of political strife. The scores of thousands of German-Americans known as Brethren or Dunkards are witnesses to the truth of this statement. They take no part whatever in politics.

6. There are other thousands of Christian citizens who trace our political corruptions to the secular constitution itself, and withdrew from the scene of political party strife because they regard our fundamental organic law as untrue to our history, untrue to political science, untrue to the nation itself and untrue to God and His Christ. Their activity in behalf of Christian civil government is inspired in part by their view of consistent loyalty to Christ as King.

7. We have many un-Christian laws which are in perfect harmony with a constitution that ignores God and His law, as witness our liquor laws and laws on the matter of divorce.

8. Christian officials are sometimes placed in very embarrassing situations. They are sworn to administer the law as it is. Some of them are, therefore, sworn to issue liquor licenses and to grant decrees of divorce contrary to the law of God, the law of the Church and their own consciences.

In these unpleasant conditions arising from the incompleteness of the connection between the nation and national Christianity there are eight cogent reasons why the National Constitution should be so amended as to give clear and emphatic expression to these principles in the nation's organic law, and to furnish constitutional ground for their application in the whole sphere of political life. Such an amendment practically carried out in the various departments of the government and in the life of the nation would perfect the connection between the United States and National Christianity.

Another Convent Scandal.

BY THE REV. F. F. DELONG.

Certain facts have recently come to light concerning a woman just rescued from one of Rome's prisons that ought to stir the nation.

Twenty-five years ago Miss Hattie Holmes, of Michigan, was induced to enter a Catholic hospital for treatment of what seemed to be an incurable disease. Two years later she recovered and was then induced to become a Catholic and to enter the convent of the Good Shepherd in Chicago. In 1910, her relatives in Lansing, Michigan, employed a lawyer and secured her release. The writer called at the home where Miss Holmes is now staying and learned the facts which are here recorded. Twenty-three years ago Miss Holmes was induced to enter the Chicago convent, not knowing the character of the place. After she was behind the walls she saw that the windows were barred, and when she asked what the bars were for she was told that they were to keep her from getting out. During the period of twenty-three years she was never outside the walls but once, then under guard, to attend a funeral. In the con-

vent she did the hardest kind of work, such as caring for the clothes of one hundred and fifty girls, and scrubbing floors and windows, for which work she received no compensation whatever. Her food was of the commonest, coarsest kind, often nothing but bread. She was never allowed to communicate with her relatives concerning the institution where she was held against her will. Letters written by her were intercepted by the Mother Superior. Four years ago the Mother Superior told her she could leave the convent, but when she prepared to do so the Mother refused to let her go. Her sister sent her money to pay her fare to Lansing and the Mother Superior opened the letter, took out the money and kept it. When she did get out she had not sufficient clothes to keep her warm and give her a decent appearance. The writer saw some of the garments she wore home. Winter had already set in and they were wholly insufficient and unsuited to the winter season.

Twice each year she was required to submit to having her hair shaved close to the scalp. Before the Mother Superior let her out, she took her to a private room and made her sign a paper releasing the convent from all responsibility and danger. When she was released she was only forty-three years of age, but her hair is white from worry and cruel treatment. When she realized that she was safely outside the walls of the convent, she clapped her hands and shouted, "Thank God, I'm in the free country again."

While Miss Holmes was in the convent, other girls and women often tried to escape. Recently two women attempted to escape from a high window and one was killed and the other crippled for life. If the people of America will note this recital of facts surely they will be willing to help open Rome's convents in our country.

Miss Holmes will sue the convent for damages, also a Lansing paper for libel. The case will be reported as it develops.

The National Reform Movement.

Annual Report

We confess to a heavy heart as we sit down to write this report, not that the Lord has not blessed us greatly during the past year, but that within the past week He has seen fit to take from us our peerless leader, the late Rev. S. F. Scovel, D.D., LL.D. However, we give thanks to God for what He has wrought through him for us and our cause, and pray Him that He may speedily raise up another upon whom rests the mantle of our departed hero. Truly he was a great man and good, and though dead he yet speaketh.

The year just closing has been one of unusual activity in the life and work of the Association. Every mind and heart turns instinctively to the great World's Christian Citizenship Conference so recently over. The promotion and successful carrying out of this Conference has occupied the chief place in the mind and heart of not only the writer, but also of all the other workers, for the greater part of the year. And if all signs fail not, the time, energy and means thus spent have been wisely spent. Truly the Lord in this hath done great things for

us, whereof we are indeed glad. This Conference of representatives, to the number of thousands, from all parts of our own and many parts of other lands, has served to call the attention not only of our own country but of the world at large to our cause in a way never before known and scarcely dreamed of by the most sanguine promoters of the same. Not only the religious but also the secular press has given extensive notice of the nature and character of our work as seen in this Conference and for the most part favorable editorial comment upon the same. Hosts of friends have thereby been won for the cause and the hearts of multitudes of its supporters greatly strengthened and encouraged. Hundreds of new subscribers for THE CHRISTIAN STATESMAN have been secured, scores of articles penned or penning by attendants for publication in their own Church papers, and hundreds of copies of the proceedings in full ordered, thus preserving in permanent form the seeds of truth sown. Thousands of dollars have been paid for the promotion of the movement and other thousands pledged. And most and best of all, no doubt, the basis has been laid for a much greater and more extensive work in the future. Our opportunities never were greater, neither our responsibilities.

You may be interested to know that 561,724 pages of literature were sent out from the office in the interests of this Conference, and $2,667.78 raised by the office in its behalf. It may also be interesting to know that the larger portion by far of the amount thus raised and expended came from those who have not hitherto been contributing liberally to our cause, the great majority of them, indeed, not at all. We have today, with most of the expenses of the Conference paid, as much and even more money than we had a year ago. Nor can any man estimate the beneficial results to our cause of the millions of pages of literature that have gone to the different classes of people in our own and other countries—literature whose sending was occasioned by this Conference. It might also be mentioned in closing that the decision to hold a second World's Christian Citizenship Conference in Los Angeles or some other Western city in 1912 is not among the least beneficial results of this notable gathering—the first of its kind in the history of the world.

Another event of significance in the past year's work was the effecting of two new State organizations—one in Kansas in March last and another in Indiana in August. The former was the immediate result of a State convention in Hutchinson, Kansas, and the other that of the annual institute and conference at Winona Lake. While neither have yet done much active or aggressive work, arrangements are at present under way for activity and aggressiveness on the part of both. The Pennsylvania State Association has engaged to pay the salary of our National Field Secretary for three months of this year for his services in this State. It has through its various committees and members opened the way for a number of hearings for the cause.

The investigation begun last year of the character of the instruction given in the colleges and universities was continued in the early part of this year with much the same results, confirming the findings of a year ago to the effect that much of this instruction is positively non-religious, if not irreligious. As the result of a very recent investigation as to the use of the Bible and religious exer-

cises generally in our public schools, it has also been found that these are being gradually eliminated from the schools, chiefly on account of objections made to their use by Jews and Roman Catholics, the former to all such exercises and the latter to all not in accord with their own faith and practice. The line of demarcation between the secular and religious in civil and governmental life in our country is being more sharply drawn year by year, with the secularists certainly the bolder and, for the time, the gainers in the contest, as evidenced, for example, by the late Supreme Court decision in Illinois in ruling the Bible out of all the schools of the State.

Our Chautauqua work for the year was much more extensive and remunerative than in any former year. Besides the twelve different speakers at the Winona Institute and Conference, August 7-14 inclusive, there was one full week at Greeley, Col., and Cambridge, Ohio, others for one two or three addresses each at Sterling, Kas., Mediapolis, Ia., Ridgeview, Pa., Yellow Springs, Ohio, and Chautauqua, N. Y. In addition to this, conferences and conventions were held in Boston, Mass., Las Animas and Rocky Ford, Col., Hutchinson, Kas., Pittsburgh, in Lawrence and Beaver counties, Pa., and in a number of other places.

No fewer than five hundred lectures, sermons and addresses have been delivered by the Field and National Field Secretaries and General Superintendent. These have been before colleges and universities, teachers' associations and institutes, in high schools and normal schools, at conferences and conventions, in various pulpits and before men's organizations.

An increasing amount of literature over former years has been issued, sold and given away. The following tracts have been issued: Supreme Court Decision of the United States, by Justice Brewer, with annotations by Dr. R. C. Wylie, 5,000 copies; "The Sabbath and the Workingman," 5,000; "Day of Prayer for Schools," 5,000; "National Christianity in the Public Schools," 5,000; "The Two Witnesses," 2,000; "Plea for Religion in the Nation," 5,000; "A Christian Nation, or Political Atheism, Which?" 10,000; "Religion in Public School Education," 5,000; "Bibliography," 2,000.

A total of 5,164,892 pages of literature has been distributed within the past year: 37,845 tracts of different kinds; 12,924 bulletins and programs of the World's Christian Citizenship Conference; 6,908 programs of different conferences and conventions; 4,000 circulars on education; 1,535 Pennsylvania State circulars; 1,714 Winona circulars; appeals for prayer for World's Christian Citizenship Conference, 1,971; annual report of the work of the Association, 5,379; blank petitions for the Christian Amendment, 4,000; "Roman Catholic Monastic Institutions in the Twentieth Century," 931; THE CHRISTIAN STATESMAN, 33,964. In addition to the above, 694 articles were sent to the religious press. There were also sent out from the office 3,006 separately dictated letters, 9,637 circular letters and 500 postal cards.

The Christian Amendment to our national Constitution, which is still pending, has received considerable attention at our hands. Four thousand petitions in its behalf have gone out at intervals to various parts of the country, many of which have been signed and forwarded the judiciary committee,

Last, but not least, the Association has secured the services of the Rev. J. S. McGaw, a host in himself, as National Field Secretary. Others are available at once if desired.

Our financial report is herewith submitted:

Report of James S. Tibby, Treasurer National Reform Association, to annual meeting, First Presbyterian Church, Pittsburgh, Pa., from December 1, 1909, to December 1, 1910:

December 1, 1909, balance	$ 1,217.36
RECEIPTS.	
Subscriptions to National Reform	$4,133.14
Subscriptions to World's Conference	2,909.71
Subscriptions to World's Conference Proceedings	4.00
Subscriptions to Christian Statesman	918.09
Bequest of Mrs. M. J. McKibben, Morning Sun, Ia.	51.61
Bequest of Chas. McIlroy, Sparta, Ill.	401.98
Bequest of W. J. Ferguson, Philadelphia, Pa.	2,280.00
Sale of Literature	225.93
Sale of Rev. F. F. De Long's Book	62.74
Sale of photo maps World's Conference	16.00
Preaching, J. S. Martin	400.56
Preaching, J. S. McGaw	15.00
Collections by J. R. Dill	573.36
Collections by J. M. Foster	234.00
Collections by F. F. DeLong	377.90
Collections by J. R. Wylie	254.98
Collections by T. J. Allen	20.00
	12,879.00
	$14,096.36

EXPENDITURES.	
Dr. R. C. Wylie, editing Sabbath Laws account	$ 100.00
Dr. R. C. Wylie, expenses Bibliography	15.00
Dr. T. P. Stevenson, salary and expenses	305.19
Rev. J. S. Martin, salary and expenses	2,098.01
Rev. J. R. Wylie, salary and expenses	314.98
Rev. F. F. DeLong, salary and expenses	418.56
Rev. J. M. Foster, expenses	234.00
Rev. J. R. Dill, salary and expenses	853.36
Rev. J. S. McGaw, salary and expenses	501.38
Printing	992.48
Printing Christian Statesman	1,318.22
Office expenses and supplies	712.97
Expressage	3.55
Phone	16.50
Postage of Christian Statesman	43.17
R. R. and hotel expenses, speakers at Winona	222.31
Partial expenses of World's Conference	1,502.89
Office rent	300.00
Amending charter, legal expenses	60.79
Salary office assistant	500.00
	$10,513.36
December 1, 1910, balance	$ 3,583.00

JAMES S. TIBBY,
Treasurer.

We have compared the above report with the Treasurer's books, which have been audited and found correct by the undersigned Auditing Committee.

JNO. C. PARK,
WM. ESLER,
Committee.

Pittsburgh, Pa., December 3, 1910.

[More than $1,000 received and expended for the World's Conference by the Philadelphia Committee is not included in the above report.—ED.]

Annual Meeting and Convention.

The Annual Meeting and Convention of the National Reform Association was held this year, December 5th and 6th, in the First Presbyterian Church of Pittsburgh. It was in a large measure an echo of the World's Christian Conference, recently held in Philadelphia and had much of its spirit and enthusiasm. Several of the speakers at the World's Chris-

tian Citizenship Conference repeated their addresses: Rev. Henry C. Minton, D.D., LL.D., "National Christianity and Public Education;" Rev. J. S. McGaw, "America for Christ;" Rev. R. C. Wylie, D.D., LL.D., "Divorce and Divorce Legislation." The Rev. E. Trumbull Lee, D.D., LL.D., Chairman of the Conference Business Committee, as well as of the Permanent Temperance Committee of the Presbyterian Church, also spoke most ably for half an hour on the subject, "Echoes From the World's Christian Citizenship Conference." Dr. Lee made the "Declaration of Principles" and "Platform of United Action," unanimously adopted at the Conference, the basis of his address, elucidating, emphasizing and unqualifiedly endorsing every paragraph in the same. The other addresses delivered were by Dr. Lyman E. Davis on "The Moral Initiative," Dr. J. D. Rankin on "Dominance of the Spiritual in National Life," and Dr. W. C. Weaver on "Why We Should Observe and Guard the Sabbath." These addresses, as also those of the other speakers referred to, were all interesting and able and developed much interest among the hearers. Dr. John Prugh, of the Reformed Church, Pittsburgh, Mrs. H. H. George, President of the Pennsylvania State W. C. T. U., and Dr. J. T. McCrory, of the United Presbyterian Church, Pittsburgh, presided with dignity and grace.

Besides the cash offerings, there were substantial pledges of financial support for the work secured, many orders received for report of the proceedings of the recent World's Christian Citizenship Conference, some subscriptions to the CHRISTIAN STATESMAN secured, and several dollars' worth of the literature of the Association sold. Extensive notices of the convention, especially the addresses delivered, was given in the daily papers of Pittsburgh. Considerable interest was taken in the exhibit, consisting of maps, charts, Thanksgiving proclamations, coins with religious inscriptions and a library of books on Christian civil government, together with a bibliography of the same.

A half hour memorial service for the late Dr. Scovel, during which Drs. T. P. Stevenson, E. Trumbull Lee, W. I. Wishart, W. H. Vincent and J. K. McClurkin spoke most feelingly, was among the most interesting and impressive features of the Convention. The resolutions prepared and read by Dr. Wishart and which were later unanimously adopted voiced the sentiment of the Association in regard to him who had been their honored leader. These resolutions appear elsewhere in this issue.

At the annual meeting of the Association much important business was transacted. Reports of various officers were heard and the annual report read and adopted, three new members of the Board of Directors chosen and other officers for the ensuing year nominated who were later elected by the Board of Directors. Among these officers is the Rev. Henry C. Minton, D.D., LL.D., of Trenton, N. J., who was chosen acting president for the ensuing year. A number of ministers and laymen of different callings and professions, many of whom have never served the Association as officers, were chosen as members of the Executive Committee. Following is the list: The Revs. John Yates, W. H. Vincent, C. L. E. Cartwright, Benson H. Roberts, Theodore R. Schmale, J. M. Ray and Messrs. H. W. McKee, J. R. Metz, W. E. Hallock, of Pittsburgh; the Revs. R. J. G. McKnight, E. Trunbull Lee and J. D. Rankin and Mr. Wm. Esler, of Wilkinsburg; the Rev. M. E. McLinn, of Crafton; the Rev. T. D. McCalmont, of New Galilee; the Rev. George B. Laird, of Beaver Falls; the Rev. J. B. Jamison, of Oakdale; Messrs, Joseph M. Steele and William G. Carson, of Philadelphia; the Rev. E. P. Smith, of Wilmerding; Dr. A. G. Copeland, of Tarentum; the Rev. Robert Park, of Parnasus, and Mr. S. S. Armstrong, of New Kensington. The Rev. J. A. Cosby, of Tarentum, was elected to the Board of Directors and by them chosen as Recording Secretary of the Association. He was also reëlected secretary of young people's work for the ensuing year.

At the meeting of the Executive Committee of the Association held the afternoon of Monday, December 5th, the work of the past quarter was carefully reviewed and plans laid for work for the coming three months. A part of the work outlined for the next three months was the campaign in Illinois with a view to the restoration of the Bible to the public schools of that State, work in the State of Pennsylvania in the interest of a divorce bill to be presented the State Legislature and in Pittsburgh and vicinity against commercial and other forms of gambling. Work in the interests of the next World's Christian Citizenship Conference was also inaugurated and Drs. T. H.

Acheson, Charles Wishart and T. D. Edgar appointed a committee to interview the State Department at Washington, D. C., with a view to securing the coöperation of the same in enlisting the aid of our representatives in foreign countries to help make the next Conference a much more representative one than the one just over.

The Pennsylvania State Executive Committee met the same afternoon and after having reëlected its officers and committeemen for the ensuing year met in joint session with the National Committee during the remainder of the afternoon. The members in attendance at both of these meetings dined together in the evening and were addressed by Mr. Clement H. Congdon, who so successfully conducted the press agency in connection with the late World's Christian Citizenship Conference.

Echoes from the Couference

A PASTOR in the United Presbyterian Church, Cincinnati, Ohio, writes as follows under date of November 28: "I enclose my check for $5, which pays my pledge made for the cause at the Conference. I wish the check could be much larger. The cause is worthy. What a Conference it was! Let me congratulate you upon your excellent management of it. I preached on the Conference as a theme yesterday morning."

A BROOKLYN, N. Y., pastor writes: "The Philadelphia meeting was great. Did you see the report in the *New York Observer* concluding thus, 'These dreamers are dreaming the world up to them'?"

A PASTOR in Toronto, Ohio, writes: "I will write my impressions of the Conference to our Church paper which in this neighborhood is the *Presbyterian Banner*. I have started a series of sermons for the evening service, embodying the spirit and purpose and giving the essence of the Philadelphia Conference. I propose to give eleven of these addresses. In this way the people in our community can get something of the significance of that Great Conference."

A PASTOR in the Reformed Church, Baltimore county, Md., writes: "I have written articles on the Conference for the *Reformed Church Messenger* in Philadelphia and the *Reformed Church Record* in Reading, Pa., giving favorable notice of the meeting, and commending the volume to be printed containing addresses, proceedings, etc. I was well pleased with the Conference. I felt that there ought to have been more time for general discussion. I would have liked to discuss somewhat the divorce and other questions."

"THE National Reform Association performed a valuable service, not only to our own country, but to all civil governments, by arranging for the first World's Christian Citizenship Conference, which was held in the Chambers - Wylie Memorial Presbyterian Church, Philadelphia, November 16-20. No one who attended the sessions of the Conference could say that the undertaking was not a great success. A splendid program was carried out and the addresses were all of a very high order. Much valuable information of deep interest to intelligent and patriotic men and women was furnished by the speakers. Fortunately provision has been made for affording those who could not be at the Conference an opportunity to enjoy the speeches, as they are to be issued in book form."—Rev. H. K. Miller, Reading, Pa., in the *Reformed Church Messenger*.

A PHILADELPHIA contributor to the expenses of the Conference and a new friend won to the cause has this to say in forwarding his check: "Praying God's blessing on the great and glorious work the Conference is doing, laboring to have Jesus Christ acknowledged head over nations as well as over the Church, I am truly yours."

THE superintendent of the Christian Citizenship Department in the Connecticut State Christian Endeavor Union, writes: "I have written the *New York Christian Advocate* giving my impressions of the Philadelphia Conference, mentioning the report of the proceedings to be published and suggesting that the appearance of my letter be made the occasion of an editorial article in the *Advocate*. What a ridiculous critique of the Conference was that published by the *Congregationalist*. A prominent judge, superintendent of prison work in our State Christian Endeavor Union

and a well known Congregationalist, feels just as I do about the account of the Conference which appeared in the *Congregationalist.*"

OF the score and more of pastors from Pittsburgh and immediate vicinity in attendance upon the Conference we have received a number of Church bulletins containing announcements of the Conference as the theme of sermons preached upon their return. "The Coming Kingdom," "Echoes From the Recent World's Christian Citizenship Conference," "A most Significant Conference," "The First World's Christian Citizenship Conference," "A Great Movement," etc., are among the more prominent of the themes named.

A PASTOR in Homer City, Pa., writes: "I desire to renew my expressed pleasure of your acquaintance in Philadelphia. That great Conference shall ever hold in my memory many of the most pleasant recollections of my life. I hereby send check for the cause, in your care. Would that I could help more. Book me for and send me three copies of the proceedings of the Conference."

THE Educational Secretary of the Home Mission Society of the United Brethren Church in the United States writes: "In the December number of the CHRISTIAN STATESMAN, giving a report of the World's Christian Citizenship Conference, we note on page 359 something about four large muslin maps of the United States—one showing the decay of the Sabbath Laws, another the growth of the divorce evil, another the extent to which the Bible has been thrown out of the public schools, and another on the laws prohibiting the liquor traffic. We would like to know whether you have these maps for sale, whether you have them in stock, and whether we could get them. We could make good use of several copies. Please let us hear. Any information will be very acceptable."

A LAYMAN from the northern part of Iowa in attendance at the Conference, writes: "Well, I was wonderfully pleased with that Conference. I brought some of it home with me. It will furnish food for reflection for many a day to come. It was the greatest thing I ever attended and I am glad I went and that you gave me encouragement to go. Great honor is due to you and your coworkers for carrying the Conference to such a successful issue. Have made some little effort to place the report of the Conference with a few of the reading and thinking people of our town, with the result that you may send me twenty-seven copies. I reported the proceedings of the Conference in outline to our Sabbath School and they seemed to be interested. The Presbyterian pastor has asked me to make a report in his church at a union meeting, but I scarcely think that I am equal to the occasion."

"EVERY mail continues to bring orders for the Report of the World's Christian Citizenship Conference. In view of this fact the committee in charge of the publication of this report has decided to increase the number of copies to be issued two hundred. This committee has also decided to publish two hundred in cloth binding at $1.25. The $1.00 issue will be bound in heavy Fairfield cover. Parties ordering will please indicate which of these issues is desired.

THE pastor of a large Methodist Episcopal Church in one of the county seats of the State of Michigan writes: "I have sent a report of the Conference to our church paper, and also called attention to the report about to be published and gave office and address and price. I am more than convinced that in the coming months the aims of the Association, and their rightful claims upon the evangelical churches, should be published through press and platform until every village and city in the nation would know the nature of the enemy we fight and the righteousness of the cause which we have espoused. I wanted to say at the banquet on that Saturday evening in Philadelphia, that in the next five years the greatest contest for temperance the forces of good citizenship have ever waged in this country will take place, and *to live* during the next five years and be in the fight will be a decided privilege. On the aims and splendid possibilities of the National Reform Association during the next five years we should look with as keen vision as do the temperance leaders on the coming conflict. There is as much need for aggressive and constructive work in the causes represented by the Association as in temperance and other phases of reform efforts."